which will always produce it, and without which it cannot recur, is composed of two things—the immediately preceding state, and a mental power or faculty. Should the latter he held as truly the cause, then the other falls to he regarded as the circumstances, in the common aphorism, that the same cause produces the same effect in the same circumstances. In many cases the cause is still more complex, and embraces other elements—as, for instance, the previous habits of the soul; nay, the very casual associations of the mind in all its previous history, and the forgotten incidents of childhood, may be swaying more or less powerfully the actual state produced at any given moment.

The non-observance of these important distinctions has led to much confusion in the controversy between Libertarians and Necessarians. Pseudo-necessarians, perverting the proper doctrine of philosophical necessity, have represented man as having all his thoughts and feelings determined by an external cause, and thus as the mere creature of circumstances. Libertarians, in opposing the doctrine, have commonly argued as if all Necessarians held the doctrine as now stated. Nor have Necessarians, even of the highest order, been sufficiently careful to guard the language employed by them. Afraid of making admissions to their opponents, we believe that none of them has fully developed the phenomena of human freedom. Even Edwards ridicules the idea of the faculty or power of will, or the soul, in the use of that power, determining its own volitions.* Now, we hold it to be an incontrovertible fact, and one of great importance, that the true determining cause of every given volition, is not any mere anterior incitement, but the very soul itself, by its inherent power of will. He has not scanned the full phenomena which consciousness discloses, who denies the real potency of will—a potency above all special volitions—and the true power exercised in producing these volitions.

True Necessarians should learn in what way to hold and defend their doctrine. Let them disencumber themselves of all that doubtful argument, derived from man, being supposed to be swayed by the most powerful motive. We must ever hold, that a mere incitement can become a motive only so far as sanctioned by the will, so that it is not so much the incentive that determines the will, as the will that adopts the incentive. Let Necessarians found their doctrine on the circumstance, that the principle of cause and effect reigns In the domains of mind as in the territories of matter. Let them also be careful to show that this principle, as a mental principle, works *ab intra*. In proceeding in this manner, they may found their doctrine on one of the very intellectual intuitions of man's mind which leads us, in mental as in material phenomena, to anticipate the same effects to follow the same causes. Their defence, too, might not be injured, but rather strengthened, by their dropping the word necessity, as ambiguous, to say the least of it, and as unhappily associated with the idea of restraint laid on the will, such as mere causation does act and cannot lay upon what we regard as its inherent and

essential freedom.

It was only after finishing the 4th edition down to this place, that we have had an opportunity of reading Mr. Bledsoe's Examination of Edwards and his Theodicy. Ho thinks that the statements put forth in this treatise, in regard to causation and freedom, as both found in the will, are contradictory. It is much easier to assert than to prove this, more especially when the critic does not announce the principle of contradiction. (See *supra*, p. 278.) Mr. B. has made his use of some unguarded

* See throughout Sect. ii. of Part II, on Freedom of Will